2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

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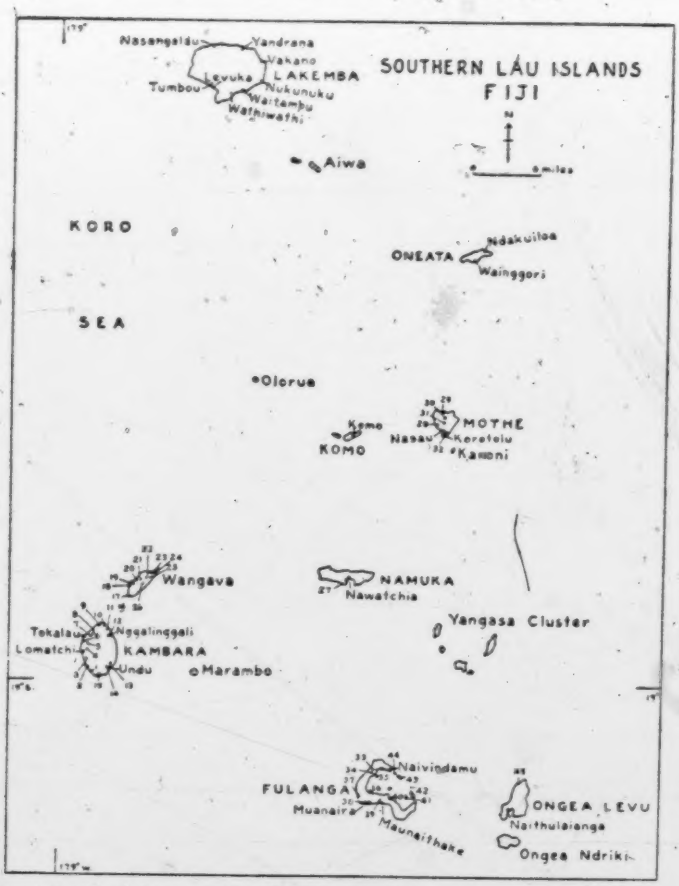

FIGURE 2.—Map of the southern Lau islands, Fiji (omitting Ono and Vatoa to the south). Names of inhabited islands are in capitals; of uninhabited islands and villages in capitals and lower case; the approximate location of archaeological sites and other named places, numbered as follows:

1. Votua
2. Salia
3. Nakoroyangai
4. Nakaka
5. Ndelaioloi
6. Vatuloaloa
7. Korokoroilulu
8. Naisevou and Nokorovusa
9. Naikeleangga
10. Ndaku
11. Naimarai
12. Nakoro and Matamundu
13. Nambewa
14. Thaukenaloa and Vakawangga
15. Nggaralevu
16. Vuthuninggase
17. Thimbathimba (Kambara and Wangava)
18. Saurai
19. Ndengei
20. Naivakevu
21. Korombalavu
22. Nambukua
23. Ndaitukavondo
24. Savena
25. Toyovu and Nawarowaro
26. Sauvanaroa Lake
27. Thimbathimba (Namuka)
28. Kamali
29. Nggali
30. Ndelaimakotu
31. Ndelaimothe
32. Leva
33. Tchinambua
34. Toka
35. Matafete
36. Vatuolo
37. Ndolealewanilomatchi
38. Narara, Nggilo, and Tawali
39. Nauluvatu
40. Yawalevu
41. Taluma
42. Salia
43. Nggilanggilalevu
44. Nggilanggilalailai
45. Thimbathimba (Ongea)

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

Light skins, like those of the
Tongans, especially among the women, are greatly admired. 142
The white skins of Europeans, however, are considered ugly. [832]

The Lauans are a well-proportioned, stalwart and heavy-boned type, slightly above the average height. Almost without 142
exception the young people have beautiful bodies. In general the men are muscular, with well-developed straight legs of which they are extremely proud. The young girls are stream-lined and graceful with slender hips and upstanding breasts. They mature rapidly, and usually by the age of [145]
eighteen have the well developed forms which are particularly admired by the men. Thereafter with the strain of child-bearing they age quickly. Old people are usually lean and angular.

As may be expected because of the intermediate geographic 144
position of the Lau islands between Melanesian Fiji and Polynesian Tonga, the physical type here described represents a mixture of the racial stock of these two areas.[4] As a group the Lauans are easily distinguished from the Melanesian natives of Fiji proper and also from the Polynesian Tongans, but there are individuals among them who closely resemble the mountain people of the interior of Viti Levu where the most Negroid types of Fijians are found, and others who look pure Tongan. The Fijian types are found among the descendants of the aboriginal inhabitants of Lau, especially on Fulanga, and the Tongan types in Tongan centers like Lakemba, the home of the high chief of Lau.

The Lauans speak a dialect of the Fijian language which 197
belongs to the Malayo-Polynesian stock, found throughout

[4] The terms Melanesia and Polynesia are used in this work primarily to denote culture areas. Melanesia extends from New Guinea to Fiji, and is bounded on the south by Australia and on the north by the Carolines, the Gilberts and the Ellice islands. On the east lies Polynesia which forms a triangle including New Zealand, Hawaii and Easter island. The two areas differ in native culture, race and language. Melanesian culture is less organized than Polynesian, and the natives are Negroid in type with blackish skins, frizzly hair and coarse features, in contrast to the brown skins, wavy hair and finer features of the Polynesians. The languages of the two areas differ in grammar and vocabulary. [101]

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

stream of immigrants into Polynesia must have settled in eastern Fiji. 174

The islands of the Pacific may be divided into two groups: those of continental formation lying within the boundaries of the great submarine shelf which extends from Asia eastward as far as Fiji and New Zealand, and those of insular formation west of this boundary. The Lau islands extend north and south along the eastern edge of the shelf. The culture areas of Melanesia, Micronesia,[8] and Indonesia[9] lie east of this line, while that of Polynesia lies to the west. The island groups to the west, that is those on the submarine shelf, are relatively numerous and compact. To the east, however, island groups are less frequent and the distances are greater between them. This fact has been of utmost importance in the peopling of Oceania, for whereas the voyage as far as Fiji can be made almost continuously in sight of land, beyond Fiji great expanses of open sea, frequently over two thousand miles across, stretch between the Polynesian islands. Only the ablest and most daring navigators could sail these seas by canoe. 133 [101]

The aboriginal inhabitants of Lau were a dark, coarse featured, Melanesian type called the "land people" (*kai vanua*). We do not know how early they settled in Lau. They probably comprised the easternmost expansion of the aboriginal inhabitants of Fiji, who survive today in the mountains of Viti Levu. The "land people" were fishermen and collectors of roots, fruit, and leaves in the jungle. Probably they also cultivated gardens on the fertile volcanic islands, but were prevented from gardening to any extent on the limestone islands because they lacked food plants which would grow well in the shallow soil. They had a simple 174 [142]

[8] The term Micronesia is used in this study primarily to denote the Oceanic culture area north of Melanesia. It includes the Marshalls and Gilberts, the Carolines and the Mariannas.

[9] The term Indonesia is used in this study primarily to denote the Oceanic culture area between Melanesia and the eastern Asiatic mainland. It includes the Malay archipelago.

[Text continues on page 21.—Analyst]

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

648 customs, the commissioner of lands, the inspector general of the constabulary, the postmaster general, six elected European members, three elected Indian members, and three Fijian representatives. The three Fijian representatives on the legislative council are selected by the governor out of six nominees from the great council of chiefs. This body is composed of representatives from the provincial councils of Fiji and chiefs nominated by the governor or by the secretary for native affairs. It meets every two years to advise the governor and the legislative council.

635 648 Fiji is divided into eighteen magisterial districts or provinces.[18] These provinces (except Lau) are presided over by European district commissioners. The district commissioner works with the native provincial head, who is a local high chief and bears the recent political title of *roko*. The *roko* is in charge of the native affairs of the province. The native administration of each province is in the hands of a provincial council, presided over by the secretary for native affairs and composed of representatives from the district councils and certain native government officials. The provincial council sits annually.

634 Each province is composed of a number of districts. The districts frequently demark minor historic political divisions headed by a local chief. Each district is administered by a native government official entitled *mbuli*. The *mbuli* is usually a local chief. He presides over a district council composed of local chiefs and village headmen in the district. The district council sits monthly. It controls the domestic affairs of each district and appoints the village headmen. Each district is composed of a number of villages. A village headman (entitled *turanga ni koro*) is in charge of each village.

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[18] The provinces are Suva, Navua-Serua, Nandronga-Tholo West, Nandi, Lautoka, Mba, Ra, Rewa, Tholo East, Tholo North, Kandavu, Makongai, Lomaiviti, Mbua, Mathuata, Savusavu, Taveuni, and Lau. Most of these provinces roughly demark sub-culture areas in which cultural and dialectic differences are frequently apparent.

5: Thompson E-5 (1933-1934)1949 OQ6 Lau OQ6

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THE RELATIONS OF MEN, ANIMALS, AND PLANTS IN AN ISLAND COMMUNITY (FIJI)[1]

By LAURA THOMPSON

121 THE problem of the ecological base of cultural phenomena is undergoing reconsideration by anthropologists from various points of view.[2] As part of this trend the present paper attempts to relate and interpret, from a total ecological viewpoint,[3] field findings of a geologist, a botanist, a naturalist and an anthropologist on an isolated community in Fiji.[4] Although the available data are limited, particularly as regards the botanical and zoological aspects of the problem, they seem to be sufficient to meet the needs of the present effort, which is designed to test the usefulness of a total ecological approach.

131 The community selected for study is located at the southern end of the
133 Lau or Eastern Archipelago, a north-south belt of 100 small islands, 30 of
101 which are inhabited. It consists of an isolated group of six inhabited islands and their uninhabited satellites.[5] Three inhabited islands, namely Fulanga, Ongea and Namuka, as well as all of the uninhabited ones, are composed of limestone. The other inhabited islands, namely Mothe, Komo and Kambara, are formed either wholly or in part of volcanic rocks.

133 No two islands are exactly alike in structure or mode of origin but in general the volcanic islands (e.g., Mothe) are eroded to rounded, reed-covered hills and gentle slopes or low, rocky promontories. They have miniature drainage systems which originate at high points near the central interior and form small streams with dentritic patterns. Their valleys are lined with relatively
[134 241] deep, rich soil which supports a variety of vegetation including yams (*Dioscorea*) and other garden crops.[6]

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[1] I take this opportunity to thank Edwin H. Bryan, Jr., John Collier, Harry S. Ladd, Emma Reh, Ward Shepard, Albert C. Smith and Margaret Titcomb for help or comments on the manuscript.

[2] *See*, for example, Gayton, 1946; Hallowell, 1949.

[3] The term "total ecological viewpoint" is used to include the relations of organic species, including man, to one another in environmental context.

[4] The field projects on which this paper is based were unrelated and none of the researchers collected or analyzed their material systematically within a total ecological frame of reference. Edwin H. Bryan, Jr., naturalist, made a survey of the Lau group in 1924. Dr. Albert C. Smith, taxonomist, collected plants in 1934. Dr. Harry S. Ladd, geologist, studied the geology of Lau in 1934; and I investigated a culture-historical and culture contact problem in 1933–1934. Unless otherwise specified, conditions and institutions are described as of 1933–1934.

[5] The inhabited islands are Mothe, Komo, Namuka, Kambara, Fulanga and Ongea. The uninhabited islands are Karoni, Tavunasithi, Wangava, Marambo, Yangasa Levu, Navutu-i-loma, Navutu-i-ra, Yuvutha and Ongea Ndriki.

[6] Bryan (MSS.) states: "The dominant plant over much of the volcanic islands is a plume grass, *Eulalia japonica*, called *ngasau* by the natives. There are also several species of wiry ferns, including the "staghorn"; a low scrub, made up of about a half a dozen widespread species of

[pp 1-252 not processed]

9: Bryan N-5 (1924) 1924 OQ6 Lau OQ6

PRELIMINARY REPORT ON THE LAU GROUP, FIJI.

by E. H. Bryan, Jr.

(Whitney South Sea Bird Expedition, July to October, 1924.)

Introduction.

101 [131] The Lau or Eastern Group, of Fiji, consists of about 40 islands or clusters of islets and numerous reefs, extending from S.16° 40' to S. 19° 15' and from 178° 20' W. to 179° 30' W. It constitutes [648] a frontier between Fiji and Tonga, and has in past years been the 149 scene of numerous invasions from the latter group. On several of the islands the Tongan strain is quite noticeable. The majority of 231 the islands are inhabited by an industrious people, who live on 241 262 fish, pigs, fowl, and yams, sweet potatoes, taro, and manioc and 245 bananas, which they raise extensively for local consumption. The main product of the islands is copra which is dried in quantity from the extensive groves of coconut palms. Many of the men are 322 skillful carvers, making attractive yaquona (yang-gona) bowls, combs, clubs, wooden pillows, and canoes. The women weave mats from the 285 leaves of the Pandanus, and beat out the sap wood of the paper 287 824 mulberry (Broussonetia papyrifera) into a bark cloth called masi, the process being called samusamu.

133 There are three types of islands in Lau, as follows: limestone, volcanic, and a combination of both. Portions of some of the islands are sandstone, but no island is completely made up of this material. The types are so distinctive that they may be identified at a glance.

The limestone islands are exceedingly rough. The material is upraised coral reef. Their surface has been eroded into sharp ridges or hummocks separating deep pot-holes with jagged faces. The coast line includes deep bays, rugged cliffs and isolated rocks; all typically under-cut at the water's edge. This gives the smaller

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

Among a people who have no written records we must look to the old legends and fables and fairy stories to give us some clue to the buried secrets of the past, something to throw a light on the mysterious and vague "time when the race was young"; and snatch, before it is too late, the already rapidly slipping cable that links us with the olden time. The fairy stories of the Polynesians were always of a kindlier and brighter nature than the gloomy legends of the more "Papuan" Fiji; and in the Lau Islands (which are quite distinct from Fiji proper) the Polynesian element may be roughly divided from the Fijian by a line running from the north-east to the south-west, having Lakeba Island and all Southern Lau (Polynesian) to the east, and the Moala group and Northern Lau (Fijian) to the west. And the farther south one goes the more strongly is the Polynesian in evidence, till in the Ono group there is very little indeed to remind one of Fiji at all.

It is very difficult nowadays to get the people to speak of the old times, for the simple reason that they are fast forgetting them; and even in the oldest people, old Lauan ladies and gentlemen (I use the term intentionally, for the manners of the old people are always good, and very different from those of many of their descendants), who were born about the time when the *lotu*[1] first came to

[1] Christianity.

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

773 south-east. This island was said by the Matuku people to be inhabited only by beautiful girls, and to have sweet-singing birds among marvellous trees that bore fruit continually all the year round. (Is this one more survival of the legends of their eastern ancestry—in other words, the "paradise with beautiful houris" that the nations of the East looked forward to?)

This tale of the island Burotu ran north to Bau, and so inflamed that adventurous spirit Ratu Mara[1] that, like a knight-errant of old, he started forth and swore he would find Burotu or perish in the attempt. As a matter of fact he did neither, but the story at all events shows how earnestly he believed in it.

[101] Then there is a nearly extinct tribe to this day at Matuku, called the Burotu people, living on the side of the island facing the south-east, and they think that their earliest ancestors came from Burotu.

The spirit island of Bulotu is also said to be seen lying in the south-east, from the mountain-tops of Kadavu Island.

171 773 (And, strangely enough, a Burota[2] of the Tongans is the island of Eua, which again lies to the south-east of Tonga-tabu, indicating a general origin of Tongans and South Lauans from the east and south-east. Mariner asserted that

[1] Half-brother to Cakabau, the last King of Fiji.
[2] The letters R and L in the South Seas are often interchangeable.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

white *tappa* that was spread out before the house on the level green turf. When she had comfortably settled herself down and lit the inevitable *suluka*, I asked her to tell me something of Dakuwaqa, and the other gods whom I had heard her mention from time to time.

"It is not for me to say much of Dakuwaqa," she began; "for are we not of the *lotu dina*[1] now? Even before I was born had the earliest missionary arrived at Lakeba. Though it was not till Tui Tubou's[2] visit—for which I helped to cook the feast—that most of this island were converted. I can only tell you what I have heard from our fathers and of what I myself remember when I was a girl.

"You must know, sir, that we of Northern Lau are of one kin with the people of Vanua Levu (Fiji), and until "the hoisting of the flag"[3] we paid tribute to the Lords of Cakaudrove as our masters. But the men of Lakeba Island (who were also the rulers of all the islands to the south) never paid tribute to Cakaudrove, and were lords in their own right. And this is the story of how it came about.

"It was said that Tokairabe, the son of the god Tutumatua or Tui Lakeba, by the goddess Liku Cava, had made some magic fish-hooks

[1] True faith.
[2] The King of Tonga, who came on an evangelical mission to Fiji in 1853.
[3] Cession to Great Britain.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

assuming the shape of a bird, he flew after Dakuwaqa across the seas. Fast swam the shark-god, but faster flew Tui Vutu, until at last, near Vanua Balavu Island, the race was run, and Tui Vutu grasped the necklace and set off home. And for a reward Tokairabe gave Tui Vutu the rank of Mataivalu Kalou, so that he was ever afterwards given the first place in all things.

"And never again did Tokairabe take his *salu salu* into the water with him, so that to this day the people of Lakeba take no tribute to Cakaudrove, whereas we of Vanua Balavu still carry yearly gifts there.

"Now, even before the flag-hoisting, the *Konisela*[1] had come to this town and at a meeting had decided that the over-lordship of the Northern Isles should go to Maafu, Lord of Lau, and that Tui Cakau of Cakaudrove should no longer hold claim to them; and when the *matanitu*[2] arrived the over-lordship passed to it in turn; and it was only our ancient love of custom that caused us of the Northern Isles still to carry annual gifts to Cakaudrove.

"And thus it came about that not so many years ago old Akuila Toro, Chief of Mualevu—whom I saw out on the *rara*[3] but yesterday—sailed one day to Taveuni to bear his annual *sevu*[4] to Tui Cakau; and his ship, a fine schooner

[1] The British Consul, Capt. Jones, V.C. [2] British Government.
[3] Village green. [4] Offerings.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

before taking part in a war-dance,[1] And Moto would act as mediator between the god and the people, who if they had a sick child would *soro*[2] to Ulumatua and take gifts, when the child would live.

"And Gala, which is the chiefly tribe here, is *tauvu*[3] to Boma on Taveuni Island, and thus we think that Ulumatua must have come here from that part. To this day the *cavu*[4] of the Gala tribe is '*Ulumatua*'; and our young men, when they go forth to the Tiqa match, cry out '*Ulumatua*,' to speed their spears along the chosen ground. And this you may have heard, sir, even at the great missionary meeting last week. Of course, the god can give them no assistance now, for the light has come amongst us and we no longer give credit to such foolish tales."

I replied that we all knew that Adi Letila was too enlightened to believe in such things nowadays, but as I walked away under the great avenue of mango trees I wondered!

[1] Only recently I found Inia, my native sergeant of police, oiling two snakes which he had captured. I asked him why he did it and he replied that he thought they liked it, and he intended to treat them well and make pets of them; though I am convinced there was no idea of snake worship in his mind.

[2] Ask forgiveness for any faults.

[3] Of common origin.

[4] Battle-cry.